Volume XI Chicago, Ill., April, 1934 Number 1

The Liberalist

"Men who have blazed new paths for civilization have always been precedent breakers. It is ever the man who believes in his own ideas; who can think and act without a crowd to back him; who is bold, original, resourceful; who has the courage to go where others have never been, to do what others have never done—who accomplishes things and leaves his mark on his times." *Selected.*

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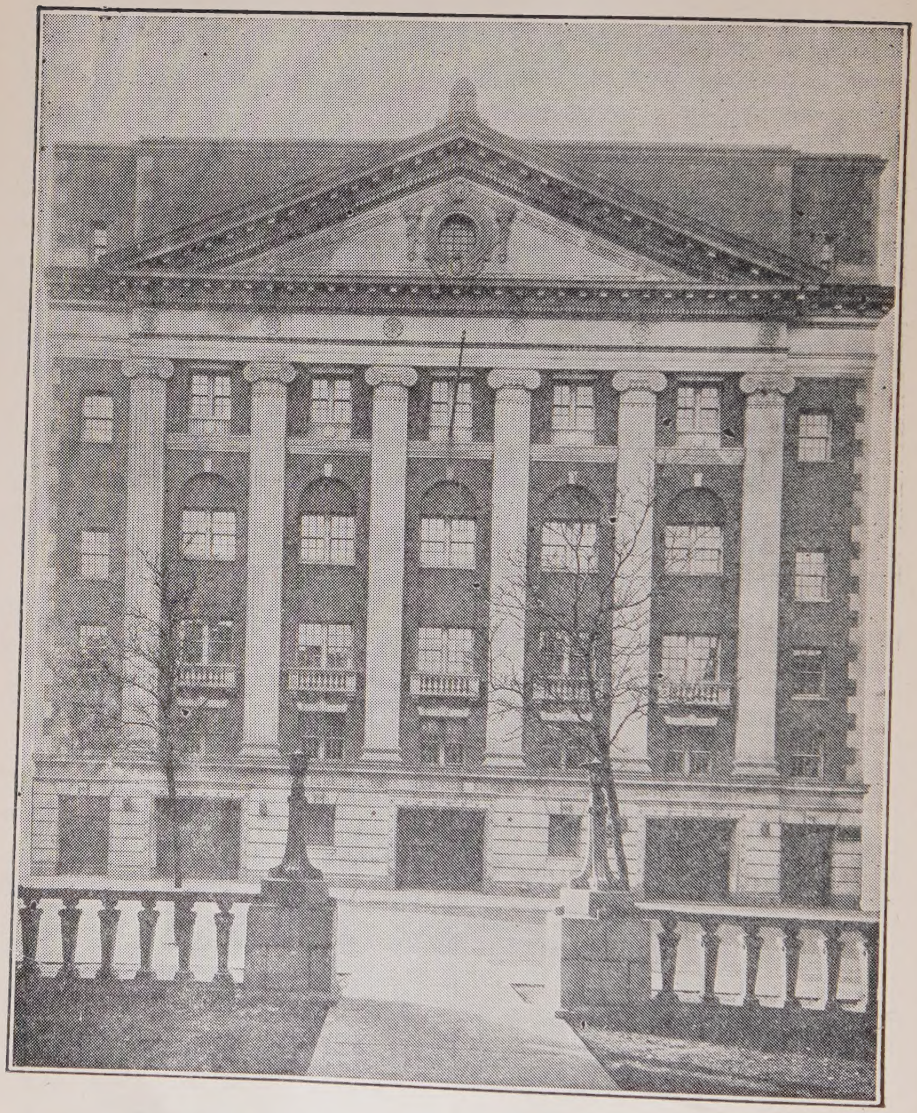

THE PEOPLES CHURCH OF CHICAGO AT
941 LAWRENCE AVENUE, Near Sheridan Road

THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume XI Chicago, Ill., April, 1934 Number 1

THE LIBERALIST HAS A BIRTHDAY

With this issue our church magazine begins its 11th year. For ten complete years it has been the pleasure of the editors to send you this unpretentious little paper. Today it is going in to almost every state in the union and to several foreign countries. Each issue contains a sermon as given from the pulpit of the Peoples Church of Chicago. We are limited by space from publishing many articles but we have tried to make the magazine a mirror of the life of our church. The editors invite co-operation from every organization in the church. Kindly send your announcements and plans to us that we might give you the best publicity for your work outside of our radio announcements. This magazine is now read by over 4000 people each month. We desire to call the attention to our advertisers and the church bodies to these figures. Our advertisers make the magazine possible. No one connected with it, except the publisher, receives any renumeration for their work. This arrangement has been most satisfactory in the past. All of the income over the expense of mailing goes immediately into the treasury of the Peoples Church of Chicago.

During the summer months the editors will have more time for articles of exceptional interest. Comment will be made on a wide variety of subjects. If you are not a subscriber will you become one at once? Please send one dollar to the church secretary, May H. Harrison, The Peoples Church, 941 Lawrence Avenue, Chicago, Ill., or subscribe for a distant friend.

On this the beginning of our 11th year as the editors we desire to express our appreciation for the support and encouragement given to us by our readers. We wish we could give you more of our efforts but we are leading busy lives and doing our best with the time available. During the past ten years we have seen many changes in the life of the world. As we begin our second decade we anticipate the most interesting period in our history. We desire that any influence we may possess will be used to help forward the cause of all good, brotherhood and peace among mankind. With Browning we "greet the unseen with a cheer."

Grace and Preston Bradley.

"IT'S GOOD TO SEE GREEN GRASS AGAIN"

It's good to see green grass again,
The winter snows have lingered long,
Only to prove their efforts vain—
It's good to hear a thrush's song.

It's good to see green grass again,
To feel the melody of spring,
To sniff the fragrance of the rain—
It's good to hear a cricket sing.

It's good to see green grass again,
Sweet herald of an April dawn,
The winter snows too long have lain—
It's good to know at last they've gone.

—W. Waldemar W. Argow, II.

MEDITATION

"Infinite and Eternal, throughout all the darkness of the week, and the cries of defeatism, and the anger of mobs, and the glamour of earth, and the exultation of men who felt they triumphed against goodness and beauty, we are, from the very depths of our beings, grateful for the affirmations of this hour. When we could not see our way in the darkness and blackness of a good Friday, when we could not think clearly amid all the confusion and noise of conquering hosts, when we had lost the way so that we could not find ourselves, we are grateful for that persistency, and grateful for that latent courage that would not let us surrender completely.

And now, on this morning, this morning of renewal, of awakening, of regeneration, of newness, this morning, we would express our gratefulness and our gratitude that we held, even in despair, to something eternal in the human breast, and now we find it all affirmed. Now we see not through a glass darkly, but face to face. Now we know that which only yesterday was conjecture and wonder, now we are positive. Where yesterday we were anxious, now we can go forward, now we can desert the remnants of the broken and bruised life, now we need no longer be afraid of majesty and power. No Roman soldier can frighten us this day. No tomb can encompass our spirit. There is no mob that can reach out its blood thirsty fingers for our throats and our hearts. We are not afraid now. The affirmation and the attestation of the eternal, continuous, vital experience of life is here and in our hearts.

And so, we send out the message, and we do not hesitate as we voice it, we do not equivocate, we do not argue, we announce, for Easter is not an argument, Easter is an announcement, and today, from the depths of our hearts and every recess of our minds and from the entire spirit of our lives, we announce triumphantly to every enemy of darkness, to every materialistically inclined individual, to everyone who feels that they have been coerced and limited by the experiences of defeat, to everyone who feels broken in body and demoralized in spirit, to every intellect confused and hazy, we announce with all the quality of life that there is no disaster that is final and permanent to the human spirit. Every sufferer listening may take heart, every life that is hurt and injured by life may take sustenance, we may all begin again with the return of the warmth and love and the life of the real beauty of a resurrected spirit. We can encompass it all in the sacred precincts of our being and make Easter an actuality.

May every life in touch with this great service this day, everyone in communication by the spirit of this hour, may it be a moment of renewal, may everyone of them say: 'There is no defeat! Defeat is not permanent, disaster is not final, disease is not all powerful! Life and beauty and goodness and great radiance comes from Thee, this is Easter!'

O, Lord God of Hosts, of all nations, all men, all creeds, we are grateful, that we live in a world where these things are true!"

"THE CHALLENGE OF EASTER"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, April 1st, 1934

This morning I propose to talk to you for a little while about this subject of Easter from a little different point of view, and yet I think the discriminating mind and thoughtful person will agree with me that it is an approach that has a distinct human value. I have phrased the approach in these words: 'The Challenge of Easter.' I am not going to concern myself for one solitary moment, or enter into a theological discussion about the physical resurrection of Jesus, or any of those very intricate and complicated problems which are associated with the Easter story on the basis of historical facts, I am not going to befog your minds by a discussion of platitudinous attitudes in regard to the thought of the Easter message. The problems that it immediately suggests are too great to exhaust successfully in a lifetime of study and investigation.

To me, the fact of Easter, and the significance of Easter, does not depend at all upon any historicity involved about the incident connected with the Master, and he who is fundamentally and basically a literalist in the presence of the larger fact of the continuity of life, loses, it seems to me, one of the most powerful associations connected with the Easter fact. So, I am not going to spend any time discussing with you where Jesus went after the physical resurrection, or how it was possible for him to spend these days in the tomb as a dead individual and then come alive again, I am not going to spend any time in these purely physical evidences of the continuity of life.

Easter commanded the loyalty of human hearts long before the birth of the Christian era. The word Easter itself has no association with Christianity at all. The word Easter comes, its very name, from the old Teutonic goddess Eostre, and the word Easter has no relationship whatever, or any connection with, Christianity. And even before Eostre was the old Egyptian goddess Osiras, goddess of the renewal and awakening of life which came at the close of the winter when the sun started its northward journey and brought light, heat and life in its course. Then, with the coming of our Jewish brethren into the field of religion, we find them introducing the paschal lamb, and the sacrificial lamb was slain on behalf of the people of Israel. Very soon after the coming of our Master do we find it carried over from the ancient practices of the ever changing methods of religious expression into the field of Christianity and Jesus became identified with all of the Jewish Passover activities of the paschal lamb, and so we hear him spoken of as the slain lamb of God, and he himself became comparable to the shepherd.

I am not going to tarry in the presence of the material, I am not interested in the earth manifestation, I am not concerned about the limitations of the physical, I am concerned with looking out to the entire range of human life and recognizing from the very inception of that period of life which gave me the capacity to think, to feel, and above all the sensitiveness which later evolved into conscience and man felt himself a part of the great cosmic order with which he was associated and the fact of immortality; that he was an undying being, that life was continuous and that death was incidental, and that his relationship, when it had once been established with the universe, was a relationship that could never be destroyed either by anything he may do himself, or anything

which could be done to man, and man became aware of what I think is the most vital truth that could dominate a life, namely: man became aware of his own immortality, that he could not die, that he could commit suicide, kill himself, die from disease, or any other thing that would interrupt the physical manifestation of the life continuity but that he himself, or any other power extraneous to himself, could do nothing to break the life continuity which is a part of a human personality. Ladies and gentlemen, that is the colossal Easter fact, and that is the central fact of every life.

You cannot escape life, you have been given personality, you have been given identity, you have been given intellectuality. Whether these things have evolved out of an obscure origin through sixty or a hundred million years of life, or whether they are the gift of a considerate intelligence and a beautifully concerned heart for the future of life is not the important fact. The important fact is that you live, therefore you are, and therefore you will never cease to be.

Now, when that fact evolves into a human mind, and when I realize, and you realize, that whether we wish it or not, whether we want to run away or not, whether we want to kill ourselves or not, whether we want to face life or not, this fact is true, there is no escape, THERE IS NO ESCAPE! Therefore, if that which has been dignified by personality can never find escape, what is the challenge of that past, and what is the challenge of our Easter time? I know that men will sentimentalize about Easter, creeds have been written about it, people have concerned themselves into a hysteria of exultation because of the fact that Jesus demonstrated the truth I have just mentioned, for the fact of the resurrection of Jesus was the larger proof that he did not die, for Easter does not depend entirely upon a cessation of life principle and being re-organized again, but it does depend upon the larger truth that nothing that could be done to an eternal personality could permanently remove that personality from the cosmos! That's the meaning of Easter! Not that Jesus died, but that Jesus never died is the reality. Not that he was resurrected again, but that the resurrection was only a modification of a relationship which he had never ceased to bear to the eternal creative principle of which he was a part! Does that mean anything in the larger Easter significance? Is that a new understanding of the realization of the Easter truth? Does that mean something far beyond the mere appearance of a miracle when a universe is affirming in the very structure of itself this fundamental fact!

Now, my friends, I want to say to you quite frankly, and say it as definitely as it is possible for me to do, that the reaction in my own life took possession of my thought and heart. I used to think that life was a matter of years, fifty, sixty, seventy, and that we were born into the world and went out of the world and all our life here was lived on the basis of preparation, perhaps, for some other life, and I ceased to think of death as an actuality. Every day of my life I am standing beside the dead—I have three times this past week stood beside those who had died—and then I have stood in the presence of death, when the idea took possession of my mentality and I thought to work it out the best I could when something happened to my attitude toward the universe that has never made my philosophy the same. I felt this, that immortality was somthing that universally is sought for, it is in the background of the entire human evolution. There never was an age, or hour, of human history when man did not have an urge to preserve personality! Never an hour! There never was a moment when the horror that some day we would cease to be, would be a horror almost unendurable. Now whether

the scientifically trained mind will say that it is the evidence of an inherited fear which is a part of racial accumulation, or whether a discriminating mind wants to say that this desire of life, in contradistinction to annihilation, is the outcropping of a primitive animalism in the development of religious philosophy, or whatever they choose to say, no matter what reason is expressed, reality of the condition exists and there it is.

Now then, I happen to accept, and I accept it, I think, without reservation, I accept it in the presence of all our modern philosophy of humanism and naturalism and all our mechanistical theories, I accept it. Those of you who know Kant and are familiar with his philosophy, as well as others, may have a different viewpoint, but to me it has a certain fundamental essence that gives me complete anchorage and a beautiful faith. I accept just as much as I accept that I am standing at this desk this morning as a reality, that the quest of life and the persistency to hold on to life, and the revolt at annihilation, which is the universal thing, are, in themselves, evidence that there is never ending, never defeated, never closing continuity of life. I think that they themselves constitute a valid argument for the reality of the soul and the immortality of man. I believe that. Then when I come to the character and the personality of the Master and I see how the contradistinction is inevitably placed, as it always is in life, the inevitable crisis, Emerson has suggested it, and when the immortal spirit of the most beautiful and greatest teacher that has come to humanity, when he faced those same forces of vituperative antagonism in human life, the inevitable crisis must occur, just as it will occur in your life. There is not a life here that won't have a garden of Gethsemane, most of us have already had it, most of us have visited it several times, for there is not a life here that has not a garden of Gethsemane, and there is not a life here that will not feel that awful tearing of nails in their hearts! There is not a life here that will not feel the pang of the desertion of friends, who will not know and sound the depths of failure! Jesus knew what this was all about, he was no stranger to Calvary! He knew what it meant, he knew what life was, and life said to him: 'We will desert, ostracize and kill him, and in the triumph of his death we will put an end to his influence! There is no particular uniqueness about that, it has happened in your life, and mine! I don't think that there is anyone here in this vast congregation this morning, or vaster congregation of the air, but what carries a cross! We are not strangers to the crucifixion! We are not strangers to what this man experienced! We know what it was, and when we come to the great fact that we possess, as he possessed, an immortal, unquenchable and unkillable spirit, then we have Easter!

What is the challenge of that? Let me give you one sentence of Spinoza. Everywhere today you will find people reciting creeds, you will find congregations singing: 'Christ is risen!' You will find platitudinous utterances of one sort and another, but to you, and to me, and to every human heart, what is the test? Our exultant songs? The preaching of the resurrection story? What is the test and the challenge? Spinoza knew and Spinoza said: 'We may believe a thing is true, but the test is when we act as though it were.' 'WE MAY BELIEVE A THING IS TRUE. BUT THE TEST IS WHEN WE ACT AS THOUGH IT WERE!'

You may believe in the resurrection of Jesus, you may believe in immortality, that is not the important thing, the important thing is ARE YOU LIVING AS THOUGH YOU BELIEVED IT? It is not a creed, it is a way. It is not a theory, it is a demonstration. There are those who are very certain of their beliefs and their theories about immortality whose

lives belie their own belief. If I am going to have any Easter in my heart, and Easter is a fact for me, then I must live Easter, then I must deserve my immortality. What am I doing that God should be justified in making me immortal?

Have I lived a life of selfishness and greed and trampled the poor? Have I gouged the less fortunate? Have I helped build an order to make it difficult for men and women to express the real beauty of life? Have I contributed not to the peace and happiness of mankind? **What good is my belief in immortality if I have not won a right to live?** Why should any soul be immortal if that soul has been nothing but selfish and greedy on earth? Why should any soul be worth eternity that was never worth a lifetime, let alone an eternity? What am I doing to expect that I should be immortal? What are you doing? That's Easter!

Is Easter a parade of the rich? Is Easter mutilated by little pets in the form of little chicks and little rabbits to be given to little children to hurt and injure? I voice a protest against it! Is Easter a theory, is it gifts to friends and exchange of cards? This is but the millinery of Easter and I am not interested in millinery at the moment! All this is the millinery of Easter! Easter is more than that Easter is a challenge and that challenge is: ARE YOU LIVING LIKE AN IMMORTAL SOUL? IF YOU ARE, THAT'S EASTER! Or are we only feeding our bodies with food, befogging our minds, mutilating human society by selfishness and greed and avarice, or are we living our lives which will reflect back to the Overlife and say this: Thou dost give me life, thou didst put me into the universe, thou hast given me personality, thou hast given me intellect and spirit, I am a living soul. What shall I give back to merit the confidence which has been placed in me? Shall I demand life when I have not won it? Shall I demand eternal life when I have wasted the fifty, sixty or seventy years that I did have, or shall I live Easter as though it were the most central fact in all the world, which to me, it is, and that's the challenge I bring to you on Easter day."

EASTER AT THE PEOPLES CHURCH

Easter came on April 1st, this year and in keeping with many previous Easter Days—it rained. Yet this did not dampen the interest or interfere with the attendance at our Easter services.

Our Easter activities started with Palm Sunday when a great congregation gathered for the service. On Sunday evening the congregation over ran the entire building. Beginning on Monday noon of Holy Week I spoke in the Erlanger Theater in the heart of Chicago's Loop. Every noon during the week it was my privilege to speak from that loop pulpit. On Good Friday the theater was packed and many people were unable to get inside. At each service during the week Mr. Flandorf, our organist, and Mr. Abernethy, our director of music, furnished beautiful and appropriate music for the services. The noon meetings were the most successful we have ever held. It is an adventuresome effort for one church to undertake loop meetings during Holy Week. The Church Federation in their meetings had the cooperation of 1700 churches. Yet the attendance at our meetings exceeded those of any other loop meetings during the week. We are grateful for this support and inspiration.

Each evening during Holy Week services were held in the Peoples Church. On Thursday our beautiful Memorial and Communion service attracted a capacity congregation as did the Good Friday night service. On Thursday evening we held a service in memory of all who have passed during the year. Members of the families were in attendance. I never re-

member a more impressive service held by the church.

Easter Sunday came and with it the rainy weather, but we held three great services. At the morning and evening services all attendance records were broken and a large class of new members were received. We are publishing in another place in this number the complete list of new members. In the afternoon we christened twelve little babies and received the new members. The Sunday evening services and the Wednesday night Book Lectures were to close with Easter but the attendance and interest warranted continuing them during the month of April. This was done and the congregation kept up to the very end. I gave 26 lectures during the winter on books, which were attended by over 38000 people. It was a great experience. One literary critic in reporting the lectures said, "they were the most largely attended of any literary lectures ever given in the United States." This was most encouraging and made us feel that our efforts were worthwhile.

I have had the best and the hardest year of my ministry. Three times every week from the first of November to the first of April I have preached in my beloved pulpit. I am very grateful that I have been kept well and strong and have never missed a service. In the seven years that we have been in our own building I have been out of the pulpit just one Sunday.

The radio congregation is a constant source of inspiration. To each and every one I am most grateful. I read every letter, which is properly signed, that is sent to the church. The writers will never realize how they have helped me. The loyalty of the visible congregation is one which would lift and inspire any minister. My constant anxiety is that I might keep resourceful and helpful so that I can meet the challenge which this great work always brings.

I hope during the summer that the radio friends and members of the church will find time to drop me a line. I covet hearing from you. The services will close Sunday, June 10th, and immediately after I will leave for my little Island at Tower, Minnesota on Lake Vermilion. Our summer plans are incomplete as I write these words. I am planning to go to Copenhagen, Denmark for the meeting of the International Conference of Liberal Religion. But I can be more definite about the plans in the next number. To all of you I extend my appreciation and gratitude for your loyalty and support all during the winter months. May your summer be one of restfulness and restoration.

P. B.

WOMAN'S CLUB OF THE PEOPLES CHURCH

On April 9th, was held the annual meeting of the Woman's Club of the Peoples Church, at the Copeland Hotel. In the morning a business session of the club completed plans for the years activities, listened to reports, and presented the nominations for officers for the ensuing year. All reports showed a record of real accomplishment in a variety of constructive endeavors and an excellent state of well being in our club. Several of our most active members were not present due to illness or the necessity of being out of the city and their absence was felt very keenly by us all.

The newly elected officers were:

Mrs. J. J. Reynolds, re-elected as president; Mrs. R. W. Lee, re-elected as vice president; Mrs. W. F. Pape, recording secretary; Mrs. F. L. Matthews, corresponding secretary; Mrs. J. R. Daley, Treasurer.

Board members: Mrs. Fowler, Sweizer, R. T. Logeman, and Miss Meta Brand will be directors for next year.

After the election, which was unanimous for the above mentioned candidates, Mrs. Reynolds was presented with a large basket of

American Beauty Roses in appreciation of her years of fine and unselfish service to the club. Before adjournment for luncheon Mrs. Preston Bradley, our honorary president, addressed the club informally, thanking the officers and members for their support and complimenting Mrs. Ahles and the nominating committee upon their splendid and harmonious selections for the nominations. Her talk was an inspiration to all of us to carry on the good work of our Woman's Club.

In the afternoon Mr. Robert Metzler, pianist, and Miss Ann Motluck, violinist rendered an unusually delightful musical program and Dr. Bradley lectured to his club upon the general subject of "the new woman." He offered a study in contrasts between the modern club woman and her less emancipated mother and grandmother giving us a great deal to contemplate with regard to the good that organization of women has done and might do again. It was a very timely and an extremely forceful argument in defense of woman's rights with particular emphasis upon the responsibilities that those rights entail for the future of our country.

The afternoon meeting left us again in the spirit of comradship and the will to persevere to perhaps even greater achievements.

R. G. H.

EASTER NEW MEMBERS

The Peoples Church of Chicago publicly received into membership the largest list of new members ever received on Easter on Sunday, April 1st:

Miss Sybil Barry, 766 Oakwood Boulevard

Mrs. Louise Griffin Boyce, 839 Wilson Avenue

Mrs. Chas. Anderson, 1019 W. Chamber Street, Milwaukee, Wis.

Mr. and Mrs. Elmer Anderson, 1048 Cornelia Avenue

Miss Corinne and Mrs. Harold Anderson, 1048 Cornelia Avenue

Mrs. Alta A. Armstrong, 5735 N. Talman Avenue, First Unitarian Church, Portland, Oregan

Mrs. Ariel Bell, 1020 Lawrence Avenue

Miss Doris E. Bockius, 1020 Lawrence Avenue

Miss Ethel Boldt, 2356 N. 67th Street, Wauwatosa, Wis.

Mrs. Gladys Bookham, 1526 Rosemont Avenue

Mr. E. C. Brown, 815 Lafayette Parkway

Miss Beatrice and Mrs. Virginia Byers, 4127 Belleplaine Avenue

Mr. Clarence I. Chirpe, 3901 North Janssen Avenue

Mr. and Mrs. Arthur B. Choate, 4642 Clarendon Avenue

Miss Nellie Cochran, 7523 Paxton Avenue

Mr. James H. Cook, 6418 North Leavitt Street

Mrs. Lucile R. Crolius, 1510 Hood Avenue

Mrs. Alodia A. Curry, Sycamore, Illinois

Mr. and Mrs. Fred Douglas, 2721 Prindiville Avenue

Mrs. Helen Blessing Eddins, 2710 Giddings Street (from Smith's Chapel M. E. Church, Doub, Maryland)

Mrs. Jessie and Miss Voyal Gladys Elya, 1331 Roscoe Street

Mrs. Violet G. Espinosa, 4530 North Leavitt Street

Miss Mary L. Estaver, 1315 Winnemac Avenue

Mr. and Mrs. Leo F. Faubert, 3831 North Page Avenue

Mrs. Emily Flynn, 1518 West Marquette Road

Mr. and Mrs. Clifford O. Garey, 518 Austin Boulevard, Oak Park

Mr. Eugene Grumack, 901 Lawrence Avenue

Mr. and Mrs. J. M. Haggard, 1852 Lunt Avenue

Miss Rosina Hamel, 1756 West Huron Street

Mr. Myles F. Havlicek, 1506 North Lawler Avenue

Mrs. Ida Henry, 4720 North Racine Avenue

Mr. and Mrs. Walter W. Hewett, 3149 Sunnyside Avenue

Miss Eulalia Hicks, 926 11th Street, Beloit, Wisconsin

Miss Alma Jauhinen, 815 Lafayette Parkway
Mrs. Amelia Jensen, 827 Lawrence Avenue
Mr. and Mrs. Elmer J. M. Johnson, 5735 North Talman Avenue
Mrs. Martha Johnson, 2153 Addison Street
Mrs. Mary Jones, 4727 Kenmore Avenue
Mrs. Margaret Kahne, 1235 Granville Avenue
Mrs. Herbert Larson, 2323 North Spaulding Avenue
Mr. and Mrs. Rayford W. Lemley, 2549 Lunt Avenue
Mrs. Ray B. Lewis, Sheridan Plaza Hotel
Mr. and Mrs. John D. Lincoln, 1020 Lawrence Avenue
Mrs. Florence MacDonald, 4740 Kenmore Avenue
Miss Norma MacIntosh, 1448 Elmdale Avenue
Mrs. Lou Mattes, 4645 Magnolia Avenue
Mrs. Nellie McKnight, 1407 Elmdale Avenue
Mrs. Margaret G. Mills, 5225 Langlade, Avenue, (The First Church, Lombard, Ill.)
Mr. Karl Nyquist, 2417 Burling Street
Mr. and Mrs. W. F. Pape, 4054 Waveland Avenue
Mr. Joseph Perfumo, 428 South Leavitt Street
Mrs. Lotta B. Persing, 202 South Clay Street, Sturgis, Michigan
Mr. Harold R. Rados, 5276 Liano Avenue
Mrs. Harry Rhino, 5849 Berenice Avenue
Mrs. Helen R. and Miss Barbara Richards, Oswego, Illinois
Mrs. Hazel Roden, 4617 North Rockwell Street
Mrs. W. R. Roll, Delafield, Wisconsin
Mrs. S. Sargent, 4840 Sheridan Road
Miss Beatrice and Mr. L. W. Stibgen, 5555 Winthrop Avenue
Mrs. Wanda Raymond Taggart, 1000 Loyola Avenue
Mr. and Mrs. Frank Tenny, 1010 Dakin Street
Mrs. Marie Terry, 334 South Austin Boulevard
Mrs. Martha I. Thompson, 5022 Lincoln Avenue
Mrs. Myra Timmons, 1530 N. Paulina St., (First Presbyterian Church, West Plaines, Mo.)
Mr. and Mrs. Max and Miss Louise Terichel, 1700 N. Francisco Avenue, choir
Mrs. M. Augusta Turner, 2867 East 77th Street
Miss Helen Voltr, School for Girls, Park Ridge, Illinois
Mrs. Martha Voltr, 443 Aldine Avenue
Mrs. Olive Weber, 3528 Walnut Street
Miss Ellen Westerlind, 5329 Glenwood Avenue
Miss Irene E. Wolf, 1631 East 70th Street.

PASTOR'S CALENDAR

Preston Bradley, the pastor, kept the following engagements during the month of March:

1—Chapel sermon, Lake Forest College
2—Address, Portage Park Teacher's Association
4—Two Sermons, The Peoples Church
5—Address, Krauss Lodge
6—Address, Daughters of Renaissance
6—Radio Address, WBBM, School Principals Program
7—Book Lecture, The Peoples Church
8—Address, Chamber of Commerce, Danville, Illinois
9—Choir Concert, Peoples Church
11—Two Sermons, The Peoples Church
12—Trustees Meeting, The Peoples Church
13—Address, Palatine High School
14—Book Lecture, The Peoples Church
15—Address, Chicago Foundation of Literature
16—Address, Second Presbyterian Church, Evanston, Illinois
17—Address, Illinois Women's Press Association
18—Two Sermons, The Peoples Church of Chicago

19—Address, Woman's Club, The People Church
19—Address, High School,, Waukegon, Illinois
20—Address, St. Paul's on the Midway
21—Book Lecture, The Peoples Church
22—Address, Woman's Club, The Peoples Church
23—Address, Bryn Mawr Community Church
24—Address, Fisherman's Club
25—Two Sermons, The Peoples Church
26—Sermon, Erlanger Theater
26—Sermon, The Peoples Church
27—Sermon, The Erlanger Theater
27—Sermon, The Peoples Church
28—Sermon, Erlanger Theater
28—Sermon, The Peoples Church
29—Sermon, Erlanger Theater
29—Sermon, The Peoples Church
30—Sermon, The Erlanger Theater
30—Sermon, The Peoples Church.

FUNERALS

March

5—Judge Robert Gentzel, Interment, Rosehill
12—Dixie Lee Bullock, Interment, Memorial Park
26—Arthur Ross, Interment, Rosehill
29—Mrs. Adolph Busch Loeb, Interment, Graceland
30—Adolph Dumont, Interment, Oakwoods.

WEDDINGS

March

3—William L. Meier and Harriet D. Ferry
3—Frank P. Kottra and Eleanor E. Wildtrout
3—Herman Robert Hersh and Helen Greene Poole
3—Edward J. Sullivan and Edith Grant
8—Louis S. Shoen and Vivienne Fellows
9—Lester E. Brown and Margaret Fern Staples
9—Carroll A. Mason II. and June Swanson
10—Irving Al. Anderson and Clara H. Kurrasch
21—John Lester Williams and Phyllis Prior
22—Will M. Cooke and Ada M. Butler
28—Newton Paradine and Marjorie G. Lindstrom
30—Chester J. Crowley and Margaret L. Besserer
31—Jay W. Woods and Ruby M. McDonald
31—Henry A. A. F. Lueders and Leonora Ried Furman
31—Everett E. Yount and Mary E. Jones.
31—Dawson R. Allison and Alice E Ala

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Argow.

NEW MEMBERS

The Peoples Church of Chicago holds a public recognition service for all who have united with the church during the preceding month on the first Sunday morning of every month. Those persons who are in sympathy with the work which this church is trying to do may signify their desire for membership by applying to the pastor or the church office anytime during the month. Radio listeners who may desire membership may write to the church office or to the pastor. Members do not subscribe to any fixed creed or statement of faith. We respect the right of individual thinking on all matters of religion. Nor is there any fixed dues or pledges required. These are individual matters and the church believes in leaving them entirely to the individual.

SEATS

Seats may be reserved for the season for the morning service by calling Mrs. Harrison at the Church office, Longbeach 6878. The price is twenty-five dollars for the season. Payments can be arranged to meet the convenience of the seat-holder. 1000 seats are not offered for reservation, but are always held to be used by those not seat-holders. Reserved seats are held Sunday mornings until 10:55. You will materially assist the church by making your reservations now.

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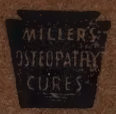

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